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study of psychological problems. It contains, in an appendix, convenient tables for arithmetical computations.

Cornell University.

I. MADISON BENTLEY.

Skalpieren und ähnliche Kriegsgebräuche in Amerika, von GEORG FRIEDERICI. Vierweg, with map. Braunschweig, 1906. pp. 170.

In this monograph of characteristic German exhaustiveness, the author discusses the etymology of the word, scalping, and gives its history from Herodotus to the present time. Although it did occur in antiquity, it seems to have completely vanished in Europe, while head trophies or sometimes other parts of the body that were cut off, took its place as evidences of victory in war. Scalping is essentially a characteristic trophy of the New World, and in an interesting colored map the author shows how it probably originated among the Indians of the eastern part of America although it had probably an independent origin in a much smaller area in Central South Africa. In America, it spread westward from the region of the Great Lakes, north to Hudson Bay and west to the Rocky Mountains and south to Mexico and later nearly to the Pacific Coast. Over nearly all of Africa, in Central Mexico and the Pacific Coast, it occurred occasionally, although in this latter region heads were often used as trophies.

Folkways, a study of the sociological importance of usages, manners, customs, mores and morals, by WILLIAM GRAHAM SUMNER. Ginn & Company, Boston, 1907. pp. 692.

This book, in both its plan and presentation, reflects the vigorous and unique personality and the power of original thought of its author. He first characterizes *mores*, then the struggle for existence, labor, wealth, societal selection, slavery, abortion, infanticide, killing of the old, cannibalism, then passes to sexual *mores*, and marriage institutions, social codes, incest, kinship, blood revenge, primitive justice, peace unions, uncleanness and the evil eye, points out how *mores* can make anything right and prevent condemnation for anything. In illustration of this, he characterizes sacral harlotry and child sacrifices, then passes to consider popular sports, exhibitions, drama, asceticism, education, history, life, policy and virtue versus success. He uses the Latin word *mores* to designate popular usages and traditions when they include a judgment that they are conducive to societal welfare and exert a coercion upon the individual to conform to them, although they are not co-ordinated by any authority. He has also sought to bring the words *ethos* and *ethology* again into familiar usage. After analyzing folk ways, he attempts to justify this process by a series of illustrations, and opines that this in order to be successful must go into details. These of course are immense, so that he can only select those deemed most fit from a larger array of facts which were used in forming his generalizations. Indeed, the original plan of the book has been curtailed, for he intended to include demonism, primitive religion and witchcraft, the status of women, evolution and the *mores*, usury, gambling, societal organizations and classes, mortuary usages, oaths, taboos, ethics, aesthetics and democracy. The first four of these we are glad to know are already written. The index is deserving of special commendation.

The Kafirs of the Hindu-Kush, by SIR GEORGE SCOTT ROBERTSON. Illustrated by A. D. McCormick. Lawrence & Bullen, London, 1900. pp. 658.

This new edition has been re-edited and reconstructed as indeed historic needs made necessary, if it was to be brought to date. Since the first edition appeared in 1897, the whole of Kafiristan has been con-

solidated. Moslem missionaries have been massacred, and sometimes barbarous executions are thought to be more deterrent to violent and predatory crimes than the endless hangings and life imprisonment which characterize the British government of India. Moslem missionaries do not worry nor exasperate, but take plastic boys to Kabul and make them zealous followers of the great prophet of Arabia. The fervor of proselytes is proverbially without limit. Whatever the future of this land, it will not change its religion, for here the Kafirs have become Sheikhs. In emergencies the old heathen rites will crop up again, but the country is now Mohammedan.

Weird Tales from Northern Seas from the Danish of Jonas Lie, by R. NISBET BAIN. With twelve illustrations by Laurence Honsman. Kegan Paul, Trench, Trübner & Co., Ltd., London, 1893. pp. 201.

This book consists of eleven tales translated from the Danish of Jonas Lie whose work has long been well known to all interested in such themes. He is best where he tells the weird legends of his native province, Nordland, in which he was himself brought up. The folklore of these lonely, subarctic tracts is in keeping with the savagery of nature. Elves and gnomes are rarely friendly, but all the supernatural beings that haunt sea and shore in these regions are malignant, malific, hating man and delighting to mock his toil and sport with his despair.

Hinter Kerkermauern; Autobiographien und Selbstbekenntnisse, Aufsätze und Gedichte von Verbrechern; ein Beitrag zur Kriminalpsychologie, von JOHANNES JÄGER, Mecklenburg, Berlin, 1906. pp. 436.

We have here an interesting and unique volume made up almost entirely of writings of prisoners. They are classified first, as autobiographic or confessional; second, those describing the cause of the crime, or the criminal propensity; third, those expressing the meditations and reflections of criminals in prison; fourth, religious thoughts; fifth, the opinions of criminals on social questions; sixth, their views on penology. Many poems are included. The author is a prison chaplain who appears very little, but expresses his most emphatic dissent from the conclusions of the Lombroso school. He even denies that there are any typical varieties of criminals or that there are morphological or psychological traits, but thinks that crime is essentially a product of the *milieu*. Criminals, he insists, show the same psychological traits that others would show under like conditions. This opinion he bases upon fifteen years experience with them. These psychological documents certainly give a most interesting inner view of the souls of a class of people, knowledge of whom is commonly a book of seven seals.

Woman, by BERNARD S. TALMEY. The Stanley Press, Chicago, 1906. pp. 228.

This book is written by a gynecologist and is designed for physicians and students of medicine. In the introduction, we have thirteen brief chapters of phallicism, prudery, results of silence, love and passion, etc. Then follows the evolution of sex, a chapter each upon anatomy and the physiology of the sexual instinct and act. Part fifth is devoted to pathology and then follow three larger parts on hygiene, psychology, and morality respectively. The book is written with extraordinary plainness and with little attempt to beat the bush in discussing delicate matters.